

**NO READINGS**

What is sociology?

Sociology, in simple terms, is the study of society.

What is society?

Interaction of a group of people. It has parts and those parts seem to create a thing called society. Society is a concrete abstract, you can't see it, touch it, smell it, or hear it. But we all know it is real. It guides us and forms us to do things we might not want to do. We can see what it does and the impact it has on everybody.

What somebody does.

**Observation #1**

Humans are highly social animals. We are compelled to be together and interact.

The strongest prediction of happiness is "Do I belong?" are of core correlation of sociology.

**Observation #2**

A person and people are fundamentally different things.

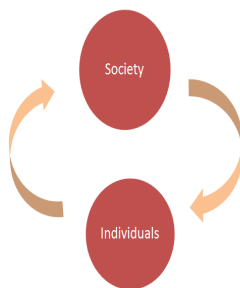
A person can be understood in a certain way. People can not

People have emerging properties. When they come together the following properties emerge:

Family, influence, language, knowledge, economics, roles, expectations, groups, laws, etc.

People self self or organize in nature, responsibly we have the capacity to negotiate how we are going to negate.

Sociology is a subject matter: The relationship between individuals and society.



**Society only exists Society when and only IF individuals exist**

**Society can inturn influence and guide us**

**It only emerges when people comes together**

**But how does it affect us?**

Week 2 Day 2:

September 15 2015

**READINGS:**

What is sociology? A very brief intro- Nathan Young

The Forest the trees and the one thing- Allan

LECTURE: UNIT 2- STUDYING SOCIOLOGY

**What is Sociology? A Very Brief Intro**

Nathan Young

Sociology is based on the simple observation that human beings are intensely social creatures. People are naturally drawn to other people. Humans have an advantage of being social, capable of abstract thought and relatively long lived. They are capable of developing complex forms of social organization. Humans have the unique ability to organize into coordinated roles that make sense only in relation to the broader group. For ex. being a computer scientist only makes sense if you have other people who will grow food, defend the group, build roads etc. This is called division labour. When people come together bigger things are possible, everything from cities to political systems to armies can be organized and coordinated.

**The principle of Emergence:**

Sociology is based on the principle of emergence. This is a concept borrowed from chemistry to indicate the transformation that occurs when certain elements or chemicals are combined. Sociologists also have emergent properties they are made up of individual people, but exhibit properties that can't be reduced to individuals. These only exist at the social level, when people come together, for ex. laws, language, families etc. None of these things can be reduced or predicted by looking at any individual alone. What happens between people and how the resulting phenomena affect the way we live and how we relate to one another.

**Microsociology and Macrosociology**

Sociology looks at the social world, which is produced when people interact and come together. There are many subfields of sociology which include the sociology of friendship, economic, violence etc. Sociologists specialize in either microsociology or macrosociology.

**Microsociology:** Tends to focus on peoples everyday experiences and behaviours. It looks at things like group dynamics (why do people form groups and how do the different groups we belong to affect our behaviour?). It pays a lot of attention to norms which are shared expectations of behavior, and they play a central role in maintaining social order. Norms vary from situation to situation, but we are quite adept at internalizing them and often follow them subconsciously. Humans are incredibly sensitive to context. For example, eye contact. In some cases it is rude to not make eye contact with someone, in other situations eye contact is interpreted as rude or threatening. In still more situations eye contact is unequal a person in authority such as a police officer is expected to look at a person when speaking with them while that person is expected to avoid and show defence. These context-specific behaviours are learned, and they vary subtly in different cultures around the world, we perform them mostly subconsciously. Micro-sociologists

investigate things like norms to see exactly how we coordinate the incredibly complex actions and interactions we undertake everyday, and that allow us to get along in a mass society.

**Macrosociology:** Looks at big things in the social world and tends to focus on organizations, institutions and social forces. For example, inequality or poverty. They are interested in the deep structure for ex. education system is one of the most important institutions in our society. Why do we go to school? Five hundred years ago, people attended universities purely for the sake of curiosity and personal betterment to become learned men and members of a literate elite. Today the education system is designed to feed into the economic system. The dominant motive now is to get a credential so that one can find employment and escape potential poverty.

### Sociology as a discipline:

Sociology is a relatively new discipline and was strongly influenced by philosophy. But sociology and philosophy strongly diverge on research methods. Sociologists try to adopt a more rigorous and scientific approach to the social world. Methods such as observation, controlled experiments, interviews, discourse analysis, focus groups and surveys in order to reach their conclusion. They adopt an empirical approach on that is evidence-based. Social sciences look at human affairs. Sociology also shares some subject matter with economics, political science, anthropology and criminology. It tries to look at the whole range of social forces that pattern our lives rather than focusing on just one.

## The Forest, the Trees, and the One Thing Allan Johnson

Diversity is about the variety of people in the world, the varied mix of gender, race, age, social class, disability status, ethnicity, religion and other social characteristics. Diverse groups are usually better at dealing with problems that require creative solutions, it brings with it such difficulties as language barriers and different ways of doing things that can confuse or irritate people. Difference is used as a basis for including some and excluding others, for rewarding some more and others less for treating some with respect and dignity and some as if they were less than fully human. Difference is used to as a basis for privilege. The resulting patterns of inequality and oppression not only ruin countless people's lives but also create division and resentment fed by injustice and suffering. There are places where the importance of feeling accepted and valued for who you are and what you can do is taken seriously. Run programs to help people see the consequences of what's really going on, how those consequences affect people in different ways and what they can do to create something better. People are reluctant to talk about privilege and especially those who belong to privileged groups.

When the subject of race and racism comes up, for example, caucasians, often withdraw into silence, as if they are paralyzed by guilt or other feelings they don't dare express. Or they push back, angry and defensive, as if they were being personally attacked and blamed for something they didn't do. Privileged groups often react negatively to the idea of looking at privilege and

**oppression. They know how easily privilege can be used to retaliate against them for challenging the status quo and making people feel uncomfortable. Rather than look at the reality of privilege and oppression, the typical pattern is to choose between two equally futile alternatives. To be stuck in cycles of guilt, defensiveness or to avoid talking about issues of privilege at all.**

**Why does this happen? Because people tend to think only in terms of individuals. Individualism affects social life by isolating us from one another, promoting diverse competition, making it harder to sustain a sense of community. It affects how we think about social life and how we make sense of it. If we think everything begins and ends with individuals then it's easy to think that social problems must come down to flaws in individual character. If there is terrorism in the world, it must be because of certain kinds of people who by their nature feel compelled to engage in terrorist behavior. If we think about the world in this way it's not hard to see why members of privileged groups become upset when they are asked to look at the benefits that go along with belonging to that particular group. When women for example talk about how sexism affects them, individualistic thinking encourages men to hear this as a personal attack.**

**In the US individualism goes back to the European Enlightenment and the certainties of modernist thinking, the rational mind of individual person was recognized and elevated to a dominant position in the hierarchy of things. Individualism was deepened by Sigmund Freud's revolutionary insights into the existence of the subconscious and the inner world of individual experience. Even on the grand scale of societies from war and politics to global financial meltdowns individualism reduces everything to the personalities and behavior of the people we perceive to be in charge. People in capitalist societies feel deprived and insecure, then the individualistic answer is that the people who run corporations are greedy or the politicians are corrupt and incompetent. Poverty exists, because of the habits and attitudes and skills of individual poor people.**

**From an individualistic perspective, the way to make a better world is to put the right people in charge. Or getting rid of people who will not or cannot be better than they are. If enough people heal themselves through therapy, then the world will "heal" itself as well. The solution to collective problems becomes a matter of not of collective solutions but of an accumulation of individual solutions. Individualism then is a way of thinking that encourages us to explain the world in terms of what goes on inside individuals and nothing else. We first have to believe that we exist as distinct individuals apart from the groups, communities and societies that make up our social environment.**

**If you grow up and live in a society that is dominated by individualistic thinking, the idea that society is just people seems obvious. The problem with this approach is that it ignores the difference between the individual people who participate in social life and the relationships that connect them to one another and to groups and societies.**

**Particular relation is the idea as follows: Take a thousand trees and scatter them across the great plain of North America and all you have are a thousand trees. But take those same trees and put them close together and now you have a forest. The same individual trees in one case constitute a**

forest and in another are just a lot of trees. The “Empty space” that separates individual trees from one another is crucial to understand the relationships among trees that make a forest what it is.

### **The One Thing:**

We are always participating in something larger than ourselves, and if we want to understand social life and what happens to people in it, we have to understand what it is that we participating in and how we are participating in it. Understanding social life is neither just the forest nor just the trees but the forest and the trees and the consequences that result from their dynamic relationship to each other. The larger things we participate in are called social systems. Social systems come in all shapes and sizes.. In general the concept of a system refers to any collection of parts or elements that are connected in ways that coalesce into some kind of whole. If we combine the positions and ideas and other elements , then we can think of the result as a social system. Systems work and produce different kinds of consequences. What social life comes down to. the, is a dynamic relationship between social systems and the people participate in them. People participate in systems without being parts of the system themselves.

Thinking of systems as just people is why members of privileged groups often takes it personally when someone points out that their society is racist or sexist. “The U.S is a racist society that privileges whites over people of color” For ex. is a statement that describes the U.S as a social system. It does not thereby describe the individual people who live there which has more to do with how each of us participates in this society.

As an individual, I cannot undo the past and I can’t undo my childhood. However I can choose what to do about race and racism now. I cannot make my society or the place where i live suddenly non racist, but I can decide how to lie as a white person in relation to the privileged position of “white person” that I occupy. I can decide whether to laugh or object when I hear racist jokes. I don’t feel guilty because my country is racist, because the creation of racism in this country was not my doing. I feel responsible to consider what to do about it. Systems and people are closely connected to each and seeing how that connection works is a basic part of sociological practice. Specific values define the point of the game to win and rules spell out what winning consistis of and what’s allowed in pursuit of it, including the idea of cheating. The game, in other words is something that we can describe all by itself and it exists regardless of whether anyone is playing it at the moment We don’t have to describe actual senators and representatives for example to describe the US congress as a social system whose characteristics distinguish it from other systems.

### **LECTURE:**

**Question at the heart of sociology:**

**Why are things the way they are and not some other ways?**

**There are reasons why things are the way they are**

**Sociology is about looking at things we have slight knowledge about, in another way we've never looked before There are different levels of explaining things.**

**What is behind the things that we see?**

**Thinking about society → What is it made of?**

**How to study society → How to think about it**

**Society:**

**Abstract substance, but it's there. We can see the impacts it has on people. We can influence each other at a big scale without ever meeting**

**Social norms become more complete over time?**

**Idea #1**

**Societies are the product of human interactions**

**If societies are a creation of our product then that means it doesn't have to stay like this forever.**

**If we are the authors then that means we can write it differently.**

**Some theories say we get there through agreements other claim it is through conflict. Particularly through the ability of one group who imposes rules on other \_\_\_ groups**

**Laws are sanctioned by those in power that apply to everyone. We are always participating in something larger than ourselves. No matter what we're doing**

**Almost everything in our culture points us to not think about this the way we start to think of who we are as individuals.**

**Idea #2**

**While people create these larger things, societies, societies are autonomous from any single person.**

**“Self perpetuating” The institutions, the norms etc. perpetuate themselves, reproduce, carry on etc.**

**There is an acceptance of a core culture being passed down. The roles are the same. We are role players. The individual doesn't matter the role does.**

**“Self enforcing” To enforce things on others. When we violate expectation we get negative attention and thus we try our best to avoid such situations. For ex. cutting in line**

**Idea #3**

**There is no “natural” or “right” configuration of society.**

We get comfortable in the ways we do things in our culture.  
Ethno.... is stepping away from that comfort zone  
For ex. observing the family.

Therefore sociology is the study of how individuals create, reinforce and challenge society (and its composing elements) and of how society in turn affects individuals and groups.

**WEEK 2 DAY 2**

**September 17 2015**

**READINGS:**

**LECTURE: Unit 2 continued**

**How to study Sociology:**

Seeing the strange in the familiar. Step back from our own experiences in a way and try to look at the things we can observe as though we've never encountered them before. When we see things with fresh eyes what strikes us as strange? Where do we come from and why do we do things in a certain way.

Schooling as an act, institution and expectation is one of a major activity that we take in our lives. When we start to back away from it and look at the behavior as it appears it starts to look strange. A way to submit to authority, learn a set of behaviour expectations and respecting authority which translates into the workforce. Schools create winners and losers. We need to CEO's and Janitors. Put kids in the same structure and they come up with different results. School frees parents to work. Economy risen around schooling in this way.

Patterns are not laws.

**Macrosociology**

Looking at big social forces and institutions. Why do they exist? What do they do to people (to their choices, behaviours, etc) These things tend to give us a path. Even if it is not a law you are still compelled to follow because the enforcers of the rules are everyone. Macrosociologists asks "what is its function"

**Microsociology:**

Looks at the everyday things.

why do people behave in patterned ways. Expectations, norms and scripts. Relationships within groups.

Even though we enjoy being together we don't want to engage with everyone around us. So we pretend they're not there. Understanding a role. We are interacting in a class in a comfortable way because we know our roles. Scripts are patterns of expected behaviors or speech that were expected to behave in a certain way. Expectations in how to behave in very specific expectations.

The context of scripts are not universal. Cultural Shock: not knowing the content of the script and being shocked.

How can groups create a set of norms and expectations.

The sociological imagination.

C. Wright Mills, 1916-1962 (American)

1. Seeing the strange in the familiar
2. Linking personal experiences to broad social patterns and forces. The biggest challenge for students after you step back is to step back in. To connect personal experiences to these broader social forces. For ex. We have difficulty finding a job, (individual experience) Part of the leap that has to be made is to ask what is the context of that experience. If a hundred thousand people find it hard to find a job do we 100 000 problems or is it rooted in the way that systems work. Is it something that goes beyond you that devalues you to work in the workplace. There's something bigger going on. Saying it's normal is to legitimize it in some way therefore you say it's common.

Week 3 Day 1

September 22 2015

UNIT 3: SOCIALIZATION

LECTURE:

**READINGS:**

**Socialization:** The process through which we learn to become members of society. How we learn to become who we are in a context. We learn to control impulses which is the proper way to control certain desires. How to get along, relate to others and fit in and belong. How we learn to become a member of a group of a family, nation etc.

**Key debate in the social sciences: Nature vs Nurture**

Explaining behavior through genes and what we are in a very fundamental way through genetic makeup. We became this way because of the way our brain is structured.

Nurture: We're not born one way we become it, we are learners and we learn it so that if we happen to do well in school or be a criminal it is because of the atmosphere around us and what we have learned then the way we are born.

It is a false debate because if you go back to the origins of the social science are not quite as predictive as a lot of people would have liked.

**Understanding human behavior:** We've been looking for laws, and those laws don't exist in the human world because we are individuals. People make reflexive choices about their lives all the time. Instead we look at patterns, trends and forces.

People are the way they are because they have learnt to become that way. The variety of human behavior and socialization that exists right now. Yes genes do matter because there such thing as a

personality. We are born with inclinations, we are different and not the same but at the same time there is an overwhelming amount of research that shows that nurture plays a huge role.

**Socialization:** The process through which we learn to reconcile our individuality with the demands, expectations and forces exerted by and within society. We reconcile what we were born with what we want to be with all sources that exist out there.

**Simple observation:** The exceptional nature of human infant. Human infant is completely useless and is dependent on others. Unlike animals they don't have a way to take care of themselves. One of the things that distinguishes humans with other animals is because animals, like a horse are programmed to walk, it hasn't learned to do that. For humans we have to learn and be fed. We go much further than our intellectual capacity.

**Compare to computer:** Horse is born with a lot of hardware, preprogrammed stuff they are hardwired to behave in a specific way. Human beings are not, but we are born with the capacity for software. Software is more flexible than hardware and develop unlike hardware.

Human beings need each other because we learn who we are and how we become through interaction.

#### **Primary Socialization:**

Humans are learners and acquire behaviors through environment. And primary ways of doing this is through family. It happens in childhood and mostly through the parents.

before we go to school and have extended contacts with peers we learn- Speech and language is quite interesting because it's a system and codes, body language, when to speak and when to listen. if you are asking a question you have to wait for the adult to think of the question.

Seeing beyond what you desire. Seeing beyond your feelings. To see that there are other people who themselves have other priorities through other context. Teach kids that they are in a broader system. Recognize abstractions expectations come from the outer world that we have to respond to that. **Construction of an identity:** We learn about our gender, religion you are part of a community. Name, you have a label that is arbitrary, you have a linguistic label that is chosen for you. Interests, what your parents encourage you to play with. They are a child, role like any role, they have some limited responsibilities but they are under the thumb of the parents.

**Key Insight:** The basic building blocks of personal identity are provided by others. We are told who we are, what we are and what community we belong to. These aren't instinctual, we are not born knowing this, we are taught this through primary socialization.

#### **At Issue:**

More females attend university than men. but when you look at the programs women are into 70% women are in social sciences, less in other studies. **Logic using socialization:** People are not born with an instinct that boys go to computer science and girls into social science. This is scripted and nurtured that men and women should go into

**Intentional socialization:** parent fixed a label to the kids "you can't do that because you are a \_\_\_"

**Unintentional socialization:** Toys, activities, the way we treat each other. Way we speak to each other is a way we teach kids how they are to pattern the kinds of everyday interaction they have going forward.

**Week 3 Day 1**

**September 29 2015**

**UNIT 3: SECONDARY SOCIALIZATION**

**LECTURE:**

**READINGS:**

**The impact of institutions:**

**The Reinforcement Principle**

When kids go out into the world they encounter not only people but organizations as well. One of the predominant ways an institution will impact on a child is whether or not it re enforces what they have already learned.

For ex. Schools: Kids are given orders with no explanations. Kids learn what they have to do even if they don't know why they are doing it. Manners. How to navigate an institution.

How would school clash with values from the home. At home you are praised while in school no one is an exception and they are special. The common cultural tool kit. Sex-ed.

**How does school impact the entire student body?**

There are different levels of achievement. Kids coming from different backgrounds leads us

“The greater the disjuncture between the behavior reinforced at school and at home, the smaller the likelihood that the student will see success at school as relevant” (Susan Wilson)

The institution has been designed by people who are successful and educated and adhere to things that kids should or should not. Correlation between people's backgrounds and success.

Institutions will either build on what is already there or contradict.

**Media:**

A pattern set of interaction and changes. Media will enforce what is normal when it comes to gender roles. Reinforces stereotypes. Consumerism through advertizing.

Institutions will teach us new things. The role of the media when it comes to violence. Kids who are exposed to violence in primary socialization will be more prone to violence when they are older. Because that's how you “solve problems”. Does video games and violence in the media desensitize kids. Violence in media still there is less crime in society while before then the crime rate was high.

**The social reality principle:**

We don't become more violent when we observe violence through entertainment. We learn that the world is a violent place. It supersensitizes us and we think it's the new social reality.

**The influence of peers:**

A sense of belonging. Major building block when it comes to identity. A set of expectations and codes. Men who belong to a certain group walk in a certain way. Situational norms, via examples, cues and feedback. Parents don't teach you how to behave in specific places. If you violate these norms you will get back harsh feedback.

Group formation: inclusion and exclusion. Being part of a group appears. In a sense of identity.

**Secondary Socialization:**

Charles Horton Cooley

The "looking glass self"

The way we look at ourselves comes from the reaction that comes from other people.

**Week 3 Day 2**

**October 1 2015**

**Unit 4: Roles**

**Lecture**

**Readings:**

**What sociologists are interested in:**

**Why the social world is structured the way it is**

**How we navigate it**

**When talking about roles we are not talking about an abstract subject.**

**Sociology is in history: Where does social cohesion come from?**

Go back in time to early sociology this is the core question that occupies people. If you look at an individual they have their own package of motivation, drives needs and things they want. If you stop the conversation there there's very little that would prompt us to come together to do things and care about others. Social cohesion is the sense of togetherness.

**Emile Durkheim (1858-1917)**

**Mechanical solidarity**

**Organic solidarity**

Argued that there were two ways to understand this. If you go back in time what you could observe is people are more organized into smaller groups like tribes and clans. Tribes and clans in a way was easier to understand where the cohesion comes from. mechanical solidarity. The sense of togetherness came from the fact that 1. If you are a member of the group you knew who they were and you had a lot in common, you worked in the same way, hunted together, did stuff together to achieve larger objectives. Creates that spirit of commonality.

If you look at today people don't do that anymore 1. It's not the same as you call yourself canadian you won't know every canadian. 2. We don't do the same things anymore. What keeps us together in this cohesion. Organic solidarity: The fact that we are different. People do different things through their day. What keeps us together is no longer the fact that I can see what you do but the fact that what you do really matters to me. There are other people by doing their day do some of the things we need to do. We need each other for the whole thing to work. The organic term refers to the metaphor of the body. Your body does all different things and you have different parts to your body, each limb does something but when you put them all together there is a cohesion being. If one of these things does not work the whole dies. The organic metaphor, we are like a human body, we all have different tasks to do but in the back of my mind I can't live without someone doing what I'm not doing.

Mechanical solidarity has very few roles because people tend to do the same things in a small group in different contexts.

Organic solidarity many roles

Cohesion comes from a system where people have different roles.

Three paradigms within sociology.

\*Paradigms is a general way of looking at things, it is not a theory. Theory is very specific. Changes our way of looking at things.

1. Structural Functionalism The paradigm that is closely associated with the works of Durkheim. The key question that is asked is: What is the structure of what I am specifically looking at and what is the use of that? What does it do? What kind of function does that thing serve? Logic that we use to investigate the education system. For ex. Religion: what are the functions. Provides people with the sense of community. Provides them with a spiritual well being. Provides them with moral code. Provides them with an explanation that validates their existence.

2. Symbolic Interactionism: It's not that structure matters but the interactions that exists. The structures are the products of the interaction. Religion takes the shape of the participants. They are the primary things. Individuals create the broader senses. They create them everyday. Interactions are not always verbal. The way we interact for most parts is through symbols.

3. Conflict Theory: Starts with the principles that people have different interests. You have to compete with people in order to get what you need. People are always competing which leads to conflict. How the conflicts get resolved. How conflict is channeled and not resolved in that it's done in an equitable way. Most conflicts get resolved in a way that is unfair. Roles tend to go in pairs, they tend to be organized in terms of dyad and they essentially unfair. One side has a lot of power while the other doesn't.

### **Structural Functional view of roles**

**Society is made up of that individuals assume. If we look at the way the roles are organized the role is more important than the individual who occupies it. Being educated now for a role you hope to assume in the future. There are a lot of roles that are more important than the person who occupies them**

**Those roles form a “framework” that allows society to function. They are tightly coordinated in a way that will allow us to do the types of things we are supposed to do. Get educated, access healthcare, have democracy. The framework is the object of study here rather than the specific individuals who occupy the roles.**

**A functionalist idea the roles are tightly organized into groupings. A role of the dr is not valid until you have the patient, nurse, lawyers, etc. Roles are not independent, they are tightly coordinated. And with this coordination we have the expression on who has power, authority inside of that dynamic. Roles sets are critical for the smooth functioning of the process. Roles can be very constraining, it’s not just about what I can do but also what I can’t do.**

**How powerful roles are determining our behavior. Powerful stimulate. It is critical to understand for most of the time we are engaged in highly constrained roles.**

**The power of rules in influencing Human behavior.**

**The Zimbardo experiment.**

**They behaved in a specific way because of the role they were given.**

**Unit 4 contd: The power of rules influencing human behavior**

**October 6 2015**

**READINGS:**

**LECTURES:**

**The milgram experiment-**

**Assumption of the structural functionalist paradigm**

- 1. When we look at the social world if a thing exists it is likely to have a function. It is there for a reason. For ex. education system exists to socialize kids, put them in categories, free parents to work. The metaphor is the human body. Every limb has a role that makes the whole body work together**
- 2. Social structure is more or else built on consensus, agreement. This is where the examples comes to play. Consensus means everyone more or else agrees. If we have an institution it’s because most people agree that it is a good idea. Everyone agrees even those who are subject to power. That those roles are okay, they ought to be there.**

**Strengths:**

**Explains why we have roles and it’s impact on a social function**

**How the roles are structured and they are usually structured in a hierarchy**

**Explaining stability.**

**Weakness:**

**Not good at explaining change (How things are created)**

**Not good at explaining individuality (agency)**

**A “Symbolic interactionist” view of roles**

**Look at the functions of the structure. Roles emerge of interactions they are not predetermined.**

**Roles are performed and negotiated everyday using symbols so that people can claim a role**

**Roles are performed when we enact a role what we’re really doing is a performance. It is essential for mutual comprehensibility.**

**Unit 5:**

**READINGS**

**LECTURE**

**What is deviance?**

**An activity or way of being that is unusual. The normal curve is an expression of stats that is based on a common observation when you look at more than a thousand humans you see a bell like pattern. Measure how far somebody is inside the norm. Not handy when it comes to measuring deviance.**

**An activity or way of being that results in harm. Not all**

**Deviance is a category that is mobilized by other people in a way that condemns this by being not right. A way of acting and being in a specific context causes people to condemn it. Especially powerful people and the majority.**

**At its root is about social control. Study this in order to learn about social control.**

**\*Popular account is something that is unusual and harmful**

**Sociological perspective on deviance:**

**Nor a moral term, but an analytical one. We are not interested in the moral equation and far more interested in what it means. What does it mean to classify people**

**Deviance is a double sided coin. In order to define an act or way of being to be considered as deviant is defining another way of acting as being “normal”. Making a claim what is not deviant what is normal. Powerful sociological idea, including some people and excluding others.**

**Deviance can tell us a lot about social change and how it happens. Very contextual thing,, varies according to time.**

**Social Change**

**Get celebrities or groups to support the cause. Contestation**

If this is all about control why do we seek to control the behaviors of others? Especially if these behaviors have nothing to do with us personally.

**Paradox:**

**#1 Deviance is normal. We break social rules all the time lie, cheat, eat bad food, steal etc.**

**Types of deviance**

**Primary deviance: Everyday deviance that we engage in all the time. Will do in context not in others. small acts of violation of acts in play.**

**Secondary deviance: involves more frequent on a violation of very fundamental warnings. Kind of deviance that will get into our reputations and cores that will follow us through life. It doesn't have to do with how we transgress but how others view us.**

**#2 Does deviance have a social function? Does it do something that is beneficial?**

**Ex. hazing. Way to value the group and it means something. Bringing a group together.**

**Prisons being a place where we take the worst violators of our norms and we put them there. draw that line between the deviant and the normal. reaffirm the goodness in us. If bad people are there than we are the good people.**

**“Moral panic”**

**A period of time where people tend to see some kind of deviant act as being 1. threat everywhere 2. the threat is very fundamental to core value.**

**The communism scare. After ww2 basically had the iron curtain come down to divide the content of Europe. Western democracy and eastern communists. China becomes communist.**

**Lets the people who have the power reclaim their goodness.**

**Why do people act in deviant ways?**

**Strain theory: Argues that there is a strain in between the kinds of values that we learn and the means that we have to achieve them. Comes out of an observation and it is that countries that are wealthy but unequal also tend to have high crime rates. Our culture we teach kids very specific lessons about what they should be doing with their lives. No matter what they do they should be 1. successful, one of the reasons to be alive is to be a success. To get rich, to be influential and powerful, individualistic cultures. It is up to you to go and get that. If you're going to live a life worth living you need to work hard. There are different ways in which that can be expressed, the legit way to do that is working hard, go through school, climb the ladder. Follow a prescribed path, you have to network and achieve. A big part of population those doors are closed, high cost education, old boy networks, racist and real barriers. If people are poor and racialized, those values don't go away. If those traditional means are closed off your still going to follow those doors but do it very differently. If legit paths to wealth power and influence are closed, you will still pursue it. functionalist**

**Cultural support theory: Interactionist. Principle that we are learners. because we are learners we can be socialized into violence. If people learn violence then they will use it to interact with others. But this kind of deviance is an interaction in between people, a symbolic interaction. "Why they kill" richard rhodes. The core point here is that for people who have been socialized into violence is usually in the context of the home. Violence in the home is usually a way to express, solve problems. Way to explain this has a social act. you are responding to prompts that are coming to other people. This can be propagated by groups. Some groups is this is how they function. "The rebels a brotherhood of outlaw bikers" they created and reinforced in that a group a different code that was related to violence. Influence on one another the creates a support network.**

**Control theory: people will break social rules when they have the opportunity when they are not being controlled. When we're by ourselves and no one is watching us we behave in a different way. We're much more likely to indulge ourselves. We are attune to our desires in relation to social control. We break social conventions. Suicide is the most individual act you can do to yourself. Suicide happens because of the individual their feelings, circumstances etc. their choice but Durkhiem shows the rates of suicide across countries there are variations, some countries have a lot of suicide and others not, some periods have a lot vice versa. Is this individual or something going on in the social world. Suicide is higher in protestant than catholic. Higher than single people than married. Goes up when there is an economic expansion or contraction and down when stability. The common threat is control. People kill themselves more when they have less connections and obligation to others. If you are married your thought of suicide is different than if you're not, you think of your family etc. When do controls breakdown. Mobs, riots. Press covers it as an angry riot Anonymous. Social control breaks down because people act in one way because a lot of people there. It's not people make bad choices it's we will behave in these ways when the opportunity arises.**

**erving goffman:**

**Why do people act in deviant ways?**

**Why/how are some behaviors subject to social control?**

**Study tips:**

**Don't just memorize - understand**

**Study with others**

**Don't cram**